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Corrective Dynamic Theism: God, Error, and Adjustment in Human History

Introduction

Throughout history, religious thought has often conceived God as a perfect, omniscient, and immutable entity. However, this conception raises difficulties when confronted with the concrete reality of the world: conflict, suffering, and unpredictability. Thus arises the need for a new approach — a vision in which the divine is not only transcendent but also dynamic and participatory in time.

This essay proposes an alternative interpretation: a model in which God does not act as an infallible architect, but as an agent who intervenes, errs, reevaluates, and corrects.

I. God as an agent in process

In this perspective, God is not outside history, but within it. His action is not the execution of a fixed plan, but a continuous process of interaction with human reality.

To say that God "chooses" does not imply absolute control, but rather a form of inclination or favoring of certain conditions and historical figures. These choices are made based on apparent purposes — order, faith, stability — but do not guarantee perfect outcomes.

Thus, God is not a static being, but a participant in becoming, whose action unfolds in time.

II. The possibility of divine error

The notion of error applied to God should not be understood as absolute failure, but as a deviation between intention and consequence.

A choice may initially be justifiable: promoting faith, restoring identity, or strengthening social cohesion. However, when it enters the human world — marked by freedom and unpredictability — that choice may generate unexpected or undesirable effects.

"Error," in this context, is not a failure of capacity, but an inevitable consequence of a world in which:
• humans are free

• actions have complex effects
• the future is not rigidly determined

Thus, God does not err out of ignorance, but because He acts within an open system.

III. Repentance as reevaluation

Divine repentance should not be understood in human emotional terms, but as rational adjustment in light of new conditions.

When the consequences of a choice move away from the desired balance, God does not remain passive. On the contrary, there is a reorientation:
• reevaluation of the state of the world
• recognition of imbalance
• preparation of a corrective response

Repentance thus becomes a mechanism of learning within history.

IV. Correction through the human

Correction does not occur through direct and absolute intervention, but through new figures and forces that emerge in the world.

These figures are not perfect, but possess specific qualities that respond to previous imbalances:
• the promotion of faith may be followed by an excess of power
• excess power may generate conflict
• conflict may be confronted by persistence
• persistence may be supported by solidarity
• instability may be rebalanced by disruptive forces

In this way, history becomes a process of dynamic equilibrium, where each phase responds to the previous one.

V. Symbolic exemplification

Applying this model to contemporary events, one may interpret:
• a figure associated with religious revitalization as an initial instrument of a spiritual purpose
• a persistent figure as a response to the imbalance generated
• solidary alliances as an expansion of correction
• disruptive leaders as catalysts of global readjustments

It is important to emphasize that these readings are philosophical interpretations, not objective statements about divine will.

VI. Philosophical implications

This model implies a break with classical theism and introduces several consequences:

1. God is not absolutely deterministic
2. History does not follow a fixed plan
3. Good and evil emerge through continuous interaction
4. Human freedom is central in the unfolding of events

The world ceases to be a finished work and becomes a process under construction, in which even the divine participates in adaptation.

Conclusion

Corrective Dynamic Theism proposes a vision in which God is neither a distant judge nor an infallible creator, but an agent who experiments, adjusts, and balances.

In this model, error is not the end of the divine, but part of its mode of action. History thus becomes a field of tension between intention and consequence, where balance is never definitive, but always pursued.

God does not govern a perfect world —
He governs a world in constant correction.

VII. Detailed Exemplification of Human Forces

Before analyzing each figure, it is important to recall that, in this model, individuals are not ends in themselves, but expressions of dominant qualities within a dynamic system.

Below is the list of figures analyzed and the central quality they symbolically represent:
• Vladimir Putin → Spiritual tradition and identity
• Volodymyr Zelenskyy → Persistence and resistance
• European leaders → Solidarity and cooperation
• Donald Trump → Disruption and reconfiguration
• Benjamin Netanyahu → Protection of sacred space
• Iran → Spiritual rigor and religious fidelity
• Gulf countries → Regional balance
• Mohammed El-Kurd → Global awareness
• Nawaf Salam → Justice and protection of civilians

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1. Vladimir Putin — The valorization of spiritual tradition

Within the logic of Corrective Dynamic Theism, Vladimir Putin can be interpreted as a figure symbolizing the valorization of religious and identity-based tradition.

What stands out is the promotion of a connection between political power and spiritual heritage, particularly through the restoration of the influence of the Orthodox Church. This inclination may be seen as an attempt to restore order and cohesion in a world perceived as fragmented.

However, when identity affirmation intensifies beyond balance, it may generate tensions and conflicts, illustrating the deviation between initial intention and consequence.

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2. Volodymyr Zelenskyy — Persistence as response

Volodymyr Zelenskyy represents, within this system, persistence as a response to imbalance.

His figure symbolizes:
• resistance under pressure
• maintenance of internal cohesion
• ability to mobilize external support

Here, the central quality is not initial strength, but resilience in the face of it, functioning as a corrective mechanism within the system.

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3. European leaders — Structured solidarity

European leaders represent institutionalized solidarity.

In this context, what is emphasized is:
• cooperation among different states
• collective response to crises
• the attempt to stabilize through alliances

Correction ceases to be individual and becomes systemic, expanding the response to imbalance.

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4. Donald Trump — Disruption as mechanism

Donald Trump emerges as a symbol of disruption.

The distinctive element is not stability, but the capacity to:
• break established patterns
• alter global dynamics
• expose fragilities in the system

In this model, disruption is not necessarily destructive, but may function as a catalyst for readjustments.

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5. Benjamin Netanyahu — Protection of sacred space

Benjamin Netanyahu represents the protection of a space with deep religious significance.

What stands out is:
• the defense of a territory central to Abrahamic traditions
• the preservation of historical identity
• symbolic continuity

However, intense protection may generate continuous tension, requiring new forms of balance.

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6. Iran — Spiritual rigor

Iran symbolizes the rigorous connection between faith and social organization.

Here, the central quality is:
• religious discipline
• centrality of the divine in public life
• fidelity to spiritual law

However, when rigor becomes excessive, it may turn into rigidity, generating internal and external tension.

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7. Gulf countries — Regional balance

The Gulf countries represent an attempt at balance in the Middle East.

What is evident is:
• strategic cooperation with the United States
• maintenance of stability across the Middle East

They function as a counterweight to more intense forces, contributing to the moderation of the system.

8. Mohammed El-Kurd — Global consciousness

Mohammed El-Kurd represents the voice of conscience.

The central quality here is:
• the ability to mobilize international attention
• giving visibility to human suffering
• influencing global perceptions

Correction occurs not through power, but through narrative and empathy.

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9. Nawaf Salam — Humanitarian justice

Nawaf Salam symbolizes the protection of civilians and the moral limit of political action, particularly following attacks on civilian infrastructure in Lebanon by Israel.

What stands out is:
• defense of the innocent
• legal framing of conflicts
• attempt to impose limits on violence

Here emerges an essential dimension: that any system, however dynamic, requires a principle of ethical restraint.